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So, another week. I do not know if sometimes you might have a feeling that you are fighting against time. If it is sometimes as if you really want to accomplish as much as you possibly can in a week and that perhaps, during that week, work has had its proper place. And that at other times, another week goes by and you know it has gone and you really do not think very much of it because you expect there will be another week. And maybe there will not be another day. And it is a good thing, every once in a while, on Tuesdays, because it is the time that we really have to consider, to consider ourselves, to consider work, to consider the place of work on our life, the meaning, to reaffirm it, to agree with it, if you like; maybe to come to conclusions; maybe again to set your sights right, to make resolutions.

It is a question from what standpoint you now make such resolutions because, you see, the whole question of working centers around temporary and permanent. And it is always that kind of a question: What is permanent within one and what is something that you can lose? That is, what could remain when you die? What will die anyhow when you die? What is there in work for yourself that could remain permanent? That is, if there is a development according to an octave, is there anything regarding work that is past the Fa bridge so that you do not fall back any more on the beginning; but that you have reached something in you that can continue to live and that becomes more and more independent of other people.

If there is a crying wish in one, a realization of the necessity of having to work, that there is a question of need, a question of food, saying almost and meaning it that you could not live without it, then there is no worry because then it is a matter of further development and you will give it attention. It depends how far you will grow on whatever the circumstances are, you will never fall back to an unconscious state. But, how far are we? And, when I say where is the decision which we make on a Tuesday, where does it come from? Permanent? Is it there all the time if we happen to think about it? Or is it only on Tuesdays when we happen to be together?

Supposing I die tomorrow; where will you be? It is a question you must consider, because gradually, even if I do not die, I have to die to you. I mean by that that whatever I now happen to say, these are the kind of things that happen to come thru me maybe, as a personality of some kind, and I sit and I formulate and I try to help you think or, at least I make the attempt of trying to instill in you something that perhaps could become permanent or maybe it is permanent so that, if you would say: "What will we be ten years from now? Where will we be? How will we be? What will there be left?"

We can assume that I will not be here. But, supposing I am still here, can I be away from you? Could I really leave? Can we be sure that the ideas are not any longer dependant on me? This is really the question because you have to become more and more aloof from me. Even if I sit here, even if it is a stimulus and even if ~~when you are on~~

when you are abroad and they write that they miss meetings, it may be probably so - but what do they miss? Why should they miss meetings? Why haven't we got enough to keep on going day after day? There is enough, more than enough information, literature, even some tapes. We really do not need a group. If you could look at it really from that standpoint, what is there that I have that can now be continued, that can actually grow, that I do not have to fall back on what I used to be. And, in what respect have I changed? And that in my ordinary daily tasks, in what respect am I permanent? That is, that I have done, once and for all, I have done away with certain attitudes and certain feelings and certain nonsensical ideas which I used to have about myself but that I am now straight regarding that; that I have given ~~me~~ up certain things that I can honestly say, "I am trhu with it."

This is really the proof of work. I am so much afraid that many times when we become interested in a lot of ideas, yoga, meditation, Subud, all the various things that I have mentioned every once in a while, of different religions and different philosophies, that of course we can indulge in and for which we can feel and also can yearn for and which, at times, could give us such a wonderful feeling; that all of that I am afraid is still temporary.

And what is the proof of temporariness? Supposing you take meditation in accordance with whatever some people understand it. Let's say, not meditation as really meant by Buddha, but the meditation - that is very often practised by Yoga or certain breathing exercises of things that give you more or less a certain feeling that now I have reached something really permanent. And then what the next day? You think about it but what is there still left of that form of energy that you then can put in practise in a situation where you need it?

This is really the proof because all the various lovely moments that you have enjoyed will not help unless there is something in you that has been digested and that you then, at such a time, when you need it, you can bring to the foreground and say, "Now, now I rely on it." And the more we study the different things that we are of course and can be interested in and must remain interested in, the many things that have been produced and people have written about and that we read now and that we think about and try to think in, in our way, how it used to be. Hermetic knowledge you might call it; Kaballah, Zohar, all of that, is it something that is still really, in the real sense of the word a secret for us? That kind of a secret doctrine? Or have we tried honestly to come to grips with it and make it our own? When it is our own, it is permanent. When it is only a few fleeting moments, beautiful as it might be, it is still temporary and we lose it. And we do not take it with us. Nothing happens than only to ourselves while we are in that state of enjoyment. But nothing is built.

This is really the problem: To build something, to build, we call it, spiritual body. But it must be a body. It must be a house. It must be something in which something can live. It must be something that has foundation, the foundation of objectivity. And if in any direction of philosophy or mystical thought you find the word objectivity, then you know that you are on the road because that what is not subjective has to have some introduction

of something new and different. And, if that is not there, no permanency will result. That is why I am so afraid of yoga exercises and meditation and things of that kind which temporarily give you a certain feeling as if you are ~~man~~ one. And you are not one. Only at that one moment you are fooled simply because it excludes ordinary life.

The question is: How am I in life? How am I when I have to face real reality of that kind of life; to be in life as I must be at that time? Even if life takes me up and even if I lose myself, do I for one moment remember that I ought to be able to be awake? And this awakes is based on the introduction of an objective factor which is away from this subjectivity and subjectivity in all its forms. And we must never forget that as long as we are on Earth, we will have to fight all the subjective expressions of ourselves. Everything that we now really love and that we cannot do without and that we think it is necessary to maintain it because, quite true, for ourselves it maintains our personality and we are not as yet ready to die. And still, that question has to be faced. To know it, to know it deep down in your heart that that is going to be the case. And then Tuesday evening maybe, may have a different kind of a meaning so that again and again you go home with having made up your mind and perhaps, if you can, with your heart really feel that something ought to be done and you will do it and you will do it the next day and the day after, and you will really try to understand what is the meaning.

Again I say I am not the judge about it. And I cannot tell you that you do not work enough. I only can suggest to you that I feel that there ought to be more and more work and more and more understanding and more and more working together. I have said it once: This question of research, the question of really representing among ourselves something as a unity. When last week I spoke about this other, almost I would say, a little tragic way, the way I look at it at least, of the interpretations of the ideas of Gurdjieff, we can so easily go wrong. And that it is up to all of us really to try to connect with each other to make sure that we do not make that kind of mistake. And that we, in all honesty - Gurdjieff talks about honesty, that kind of honesty that does not exist any more.

Do you read Beelzebub, even three pages a day, anyplace? And do you think about it and see it? And are you again and again, and I hope you are, struck with the tremendous wisdom that is in that book? And it did not get there just by an easy sleight of hand method of living. Gurdjieff paid for that. He worked for that. He worked for the possibility of not having it misunderstood. He implanted in the book a legominism. And it is up to us to find it because only by means of that what is introduced as something that is a little different, will it be possible to communicate from one generation to another. If that is not understood, everything that we have read and even that we have tried to practise is going to go thru the wall. And if we want to live in our lives the possibility of making really the actuality of representing consciousness and conscience and that our life is only, has become alive because of that, then we also have to understand what is in this book as legominism.

What is this otherwise that he talks about? What is the possibility that we will not go astray, that we will not allow it, and that we

will continue to talk exactly in a language which is required by work and not to go over and not fall into the trap of a personal interpretation but to base it constantly on a digesting in ourselves of our lives so that our lives will start to show that we understand what is meant by being objective. And, to the extent that we do not show it, to that extent we commit a sin.

If only we could see it, that that remains for us sinful, that perhaps we die in sin but at least that we die with the full knowledge that we want to get out of it and that we want to adhere constantly to the exactness of the ideas and refer constantly to that what Gurdjieff has written in Beelzebub because that is the only thing that we have really that is accurate and more or less reliable and could become for us authentic.

But what do we discover of this legominism? What is that he introduces? I will only say this one word: The legominism in the book is objectivity. You measure everything that you read, everything that appeals to you, everything that has appealed to you, whatever it was that in your life finally brought you to the idea of coming to a Tuesday group, whatever it is that is still within you that ~~want~~ you may want to try to solve or at least that gives you at certain times the desire to work. What is it? It does not matter where it came from. You are now at the point where you have the key of what I call objectivity; to compare everything that has been said in a certain way, where you compare Swedenborg or Kierkegaard or any of the so called good writers, -?- calls it mystical poetry. And he mentions a few people, Goethe for one, Emerson for another, Walt Whitman for another, Milton. Such are the people who have something to say. And how do they say it? And what do we read? And then what do we read into it? And perhaps maybe they do not even mean it so that we might become plus royalist que le roi. But in any event, that there is a possibility for us to try to understand what might be their meaning and then compare it and then finally extract that from it what is food for us because it is based on that what we know by experience to be our own.

This is the seriousness of work. The seriousness and the obligation that we all have in order to maintain it. And, if we claim that we understand it, if we claim that we think we are on the right road because we eliminate as much as we can from personal interpretation and we try to eliminate thoughts about work, eliminate feelings about work, yearnings for work, all the so called, I call it, claptrap that is in the way of understanding the question of being.

To be; that is to work. To try to understand what is my being. And to wish that being to grow to a different level thru its own road of objectivity, not the road of any of the centers, altho the three centers are useful and must be put into service of that one aim: To grow thru the line of objectivity in being to a different kind of level, planetary level, solar level, whatever you wish and whatever you can reach. And what is again in our way is exactly that what we are and that our emotions are, at the present time, our being, that what is representing us, our ~~likes~~ feelings most of the time as represented in whatever we are physically and how we behave.

You must remember that the difficulty is constantly that our emotions provide us with a very well meaning atmosphere. That every jealousy,

every anger, every state of joy, every feeling that we have that belongs to us as a personality creates around us an atmosphere of a certain color. And when we try to look at ourselves, it is as if thru the Tescocoano at Mars, we look at Earth and the Earth is colored and we see ourselves with colored glasses simply because we are surrounded sometimes by such a thick atmosphere that it is impenetrable, that we cannot go thru it and then we cannot work.

But, if we recognize it as something that has a color, as something that is that kind of an atmosphere, even if I am confronted with a wall, when I can say, "That is a wall", I am already a great deal more advanced than someone who does not even suspect that there is a wall. This planetary level around us, it is as if, from the real level of the planets, it has come down to Earth to protect the Earth and to keep it in the place where it is. And we furnish, with our emotions, that kind of energy that crystallizes out and that protective coat which has to be penetrated by something that comes from the sun. Only that kind of quality, that kind of objectivity can penetrate this emotional prevention, this emotional coat and perhaps clear it up; at least can penetrate it at times and then realize what it has gone thru.

It is exactly the same as the trip of Beelzebub from Tibet to India. I have said that the book has many interpretations and one can understand certain things a little bit better if you look at the descents I said that last time, as different centers; and the Himalayas, the difficulty in crossing the mountains, the monastery and going to India means the over bridging of the Difficulty at Fa.

That is why it is lonesome. That is why it is extremely difficult. That is why we leave back of us everything that has existed and we set out sometimes all by ourselves and sometimes with the aid of a little bit of a group and a little bit of understanding from someone. And, every once in a while, maybe a look on a face of someone else or an expression in the eyes of that kind of knowledge; Yes, I know what you suffer. Then we can be of help to each other and then we really can continue to work. Then as a group we deserve the name of being a group; just a little conglomeration of a few people having a certain aim in mind which at the time when they meet they focus all on one aim. Then it is as if it, I say, above us.

You remember an exercise I have once about the different kind of religions which can be helpful at certain times when one is very quiet and relaxed and where the four extremities of a person represent the four different kind of religion. Maybe you remember. And then, at that time, in sensing, one draws from anyone of such religions whatever one knows about them. And then, extracting that form of food, digests it within oneself after having completed the cycle of one two three and four by taking in a deep breath and distributing that material over the totality of one's body.

It is the same with an atmosphere or like a cloud that is above us now if you wish. This is the real solidarity, the real understanding of: We are human. We, all of us, are automatic, all of us are machines, all of us in our forms of behavior are like anyone else. And that understanding, that I can see in someone that what I am, that I know that they, when they strive, are striving like I strive. And, if they do not, that at least I understand what their difficulty is because I know my own difficulties even if at times I have a possibility of working. That only on that kind of a basis one says, "Here you are, here I am, here we are and now let's work." Then that

kind of stimulus could really, I say, take place. It could be exchanged and it could be drawn from something that all of us help to maintain.

Why do I dwell so much on the necessity of that working together? Simply because you need it. No one is strong enough to maintain it. You must know this by this time. All of us need help from each other and prayer alone will not do it. And time is too short to digest all the necessities in order for oneself to reach Fa. A long time is necessary for work. And the more you can work together the better it will be because the more you are reminded and perhaps the more you will digest exactly that what you should digest.

You are not alone and alone you have not right even to be alone. And alone, when you are, you make mistakes. Time and time again you will make mistakes because your own selfishness and vanity will constantly be in the way and you cannot get rid of it because you will not see it simply because you do not believe that it exists. And it is there and sometimes it is quite obvious to someone else. But, for yourself, you cannot see it because you believe you are on the right road. You mean well. At the same time, you are feeding something that is quite deleterious not only to yourself but to everyone who comes in contact with you because that what you represent is not the truth. It is a little bit of the truth more or less fashioned in accordance with what you think it ought to be.

Take a long long time before you start to teach. It is not everybody's business. Your teaching is your behavior. That is how you are so that people will say, "Look, what makes such a person behave that way?" Then they will ask. Then maybe you can answer a couple of little questions. You cannot teach. You do not know enough about it. It is not a question of answering just a question. It is question first of being. And, when you are, then, after that, quite alright. How can anyone in any sense create anything unless one is first? This is the fight. This is the illusion that I think I can create simply by trying. No, I can only create by being.

Where is creation in the scale? It is point number six. One, two, three, bridge of Fa, four, five, six. That is creation. That is sex changed into the possibility of creating within its own atmosphere, for each center, that what belongs there. And whenever sex energy, as the highest form of energy, enters into other centers, it has to be converted into the energy belonging to that center. Then it can be used. Not mixed; no emotional quality with sex and no intellectual quality with sex. Sex belongs to center number 6. That is where it is created in the form of making, as procreation, a new life; as creation, a new body. It is also based on positive, negative and neutralizing. But it is contained within oneself and in that way one does not need male, female or even child. Regarding that it is mind, body and heart. And the creation is then. And it belongs after the struggle of establishing higher emotional and higher intellectual. That is the way it has to go. And do not think you can create by putting the cart before the horse. First your BEing. That is the completion of one two three four five six and then, as unit, you are. And in that you will see. In that you will recognize the moment when you can create. Then you are awake.

What is the definition, I have given it once, of a moment? It is that kind of thing that when I think about it, it is gone. But when I am, then I can take in a moment when it happens. And then I realize

in that moment, because of my being, the existence of such a moment and it is not gone. But can even be continued if I remain awake.

This is our big problem. And it applies to all forms of creation. Not to wait until, but to be, having the lamps lit, constantly awake so that when, if there is a bridegroom or the moment of creation comes, I am awakes to it. I do not have to wait until the muse kisses me and says, "Now you can write poetry." When I am, then I create. And if I do not create, I am not. And do not let's make a mistake about it. And do not think that by just trying in the ordinary way, by adding up so many figures that finally I will reach infinity. I wait for the streetcar that never comes.

Only those who want to climb up the ladder. I talked about the ladder last Wednesday. And many of the rungs have to climbed up on before we even get to the possibility of the road of work. This study, this constant study of ourselves in what we are and what we really could become and what we must admit we are not. And then to fight, to wish really and to keep our eyes open and to keep that, that kind of a lamp lit. And then it will come.

Si Do is made because I create. It is this inner condition on me which will make the realization what is free and what is not. That is an inner struggle. That is not a struggle any longer dependant on outside conditions. It is a struggle within oneself, a struggle in which one, for oneself, becomes, in the first place, as harmonious as one can be and as much one and as much of an entity as one can be. And then, in that state allow impressions to enter and digest them in such a way that they will go to the subconscious so that the subconscious becomes real consciousness, that Magnetic Center becomes conscience and that then what is now a conglomeration of wishes could become will.

I say this inner struggle is exactly that what must take place in oneself and also when one is alone. And about which one does not talk but which can be noticed by anyone who also struggles in for that kind of freedom. And when you see that someone else is not free, that he is bound by his limited circle, his ego, his vanity, his anger, when you see this, you can pity. You can pity him but not criticize. You can understand him. If you wish, you can find words that will help him out of it because such a person needs your help much and much more than some one who cannot see in what particular place they are. When a person can see it and when you can see it in someone else, then you can help. And pity all those who are asleep.

These are big words again. When one says, "I pity those who are asleep", where do I put myself? On the side of the angels? On the side of the conscious area above the line? Do I say, "I am awake"? Do I really mean that I work in that way and honestly; that I really have a right to say that? And again, one questions and must continue to question such a statement with all the sincerity in the world that I could command regarding wishing to work. I must remain what I really am and knowing full well how little I know, how little there is that I am capable even of knowing and that is only the hope, but this is a real hope which remains that I constantly apply myself in the right direction that sooner or later I do not know when, God will see me.

All of this contains the answers to any questions you might ask. Your questions belong to ordinary life. Your questions belong to a realm of your ordinary humdrum existence. And whenever you have a question of that kind, your first inclination should be: What would Christ do?

And by Christ I mean now that what is delivery. How would I be in my life at the moment when I have a problem if such a problem did not exist or if I saw the problem in the proper light? Then there is a prayer, let me pray to be awake. I mean by that, let me see what I really am so that I do not fool myself. And that in whatever I do, and think and feel, that I start to disbelieve that as motivationx and to find out where does it come from it. Is it really that? Or is it something else? What is it that makes me say this? What is my attitude towards other people? Why am I that way with them? What is there in me that wants to be stroked?

It is this vanity. This, I would almost say, God damned vanity. This so called self importance. To think that we really know. Anyone who is honest about work, about reading Beelzebub, reading anything from Gurdjieff, including let's call it for a little while, "In Search" and anyone who then dares to say "I know it" is a fool. If one says I know a little; I know the direction; at times it is as if I am regarding the wish to want to work and at times I realize what it is and what is meant by being awake, that, I would almost say, is permissible. But the rest, really and honestly, stay away from it. If it comes to your mind and you would like to say it, this pride, it really stinks because we ought to know better. You ought to know by this time how extremely difficult it is and how even while talking, while listening, while sitting almost in an atmosphere of work, at least where there is a possibility of a level, that even then we are asleep and we fall asleep during the Tuesday meetings hundreds of times. Let along falling asleep during the day.

I am not interested in thoughts ~~and thinking~~ processes or feelings. I am interested now in the actuality of being. And I put my experience absolutely in the same kind of a scale because I do not wish to be a fool and I do not want to pretend to anyone of you or to think, to make you think that I, after all, am a hypocrite. I am not. I know such limitations. And I know how sometimes it is absolutely necessary to sit quietly and to pray for that kind of an insight and guidance and then a willingness to submit to the possibility of: Lead me; I am here; I wish and I dare to say I am, that I wish to be. And that, only in that way can I say I am. And then, when I try and I do it again, I know how I lose myself time and time and time again.

Do not be discouraged. Do not be disappointed. Do not think it is impossible. Keep on working. Try every day. Do not forget. Do not forget. It is the one thing but do not be impatient. But work simply, very simply, day after day; walking, sitting, getting up, seeing this or that, speaking a little.

All of that, that is ammunition that belongs even to a generalized study of oneself and a form of behavior which gradually comes to your notice and you focus on it and say, "Ah, that is me, that was me. Ah, look, here I am. Here I do again that thing. Here I hear my voice. Here I see myself quite well. Here I find myself again and again in that kind of a position where I have been thousands of times - and still, I am there."

And how can I now be? What now will I do; really do about myself? How can I get rid of that kind of misunderstanding, an acknowledgment of not knowing?

The little book, you know, the Cloud of Unknowing. It may be a little sentimental at times and certainly the emphasis is on emotional center

and still, when one reads it and you really see this man expressing in a very simple way and talking about the cloud of unknowing, it is then as if it like in Egypt when the Jews who went to the Holy Land were constantly guided by a cloud during the day and a fire at night thru their trip thru the desert. Forty years of it. It is a long time. But maybe we can be guided by something like that, constantly ahead of us, never to be reached and still, all the time in sight.

What is there that is there for us permanently? I come back again to that question. What is it that you have lost, that you can say, "I am thru with"? I have done away with it, not any more; that belongs to my childish years. Now I am gradually getting a little bit mature. What is my maturity worth? On what do I base it? Like a piece of candy - I do not want it any more. Like the newspaper and the funnies - no, finished. Like some TV - aah, shut it off. Like some music - forget about it. Like some talk and gossip, like a cocktail party, like a spending of time in the presence of boring people, maybe, maybe. How much do we still sacrifice on that kind of an altar? How much do we sacrifice of ourselves? How much are we willing to go along with things that are a little objectionable and where we originally think that they are not worth it? And maybe exactly because if that unworthiness they can be of value if I know that I could be reminded simply because I do not like it.

And it is this kind of thing that becomes my world and it enlarges my world because that is what I wish. My world is otherwise much too small and I will, I am afraid, I will die in a world that is even much smaller than it is at the present time if I do not do something about it. What can I do day after day? What can I do? I know it. I know all the answers. Every time when the question comes up, I know. I know how I should be. I can say, "Yes, wake up first. Yes, why don't you relax? Yes, why don't you come to yourself? Why don't you sit down? Why don't you collect yourself? Why don't you look at the things objectively? Why don't you see what you are, how you are effected? Become aware of yourself." All such answers I know. I know them in any kind of a condition. And I sometimes really remember it. And I do not do much with it.

Maybe again and again for that I need a stimulus. If I could at such a time see myself in all the horror of my automatism. There has to be a motivation for work and the motivation cannot come from Earth, because everything that still interests me on Earth cannot be a motivation for work objectively, in the objective sense of the word.

Many things in ordinary life I need and I will continue with. Last time or maybe the time before, I do not know, I talked about the necessity of continuing with unconscious movements, feelings and thoughts and how absolutely necessary it is to continue with them and not to use, in such activities, in such manifestations, higher food of a conscious nature because it was not worth it and it was then, I called it, throwing pearls before swine. And you may not have understood it quite because it is not something that excludes whenever I wish to work that I can work and then, at that time, could become conscious. Whenever I want to make an effort, whenever everything in me points to the possibility of making an effort and my real wish is there. So, for that, of course I do not detract anything from the desire to work.

But, I say, you cannot expect to be 100 percent conscious as long as you are on Earth, And it is only if you are not on Earth any more and if you have gone some where else and if you have complete freedom. And who has complete freedom? Of course we do not. Even if it is as if at times one dies, even if at such a moment one is separated that it is if there is an existence, the two together, even then there is a desire to come back to Earth because life on Earth is not as yet finished. And, for that necessity of finishing ones life, one has to continue to life. And, for that, one has to use the tools that belong to life and many of such tools still are unconscious. But I use them. And this changes the whole aspect.

Physical center, emotional center and intellectual center of personality remains in existence in the body. And the body uses whatever it is necessary to behave in a certain way, the amount of energy of a subjective nature. And it can continue that way for many many times when the body requires a certain form of that kind of behavior. It is only when I wishes to use the body for another purpose that then the body becomes available for a conscious purpose. And that then the three different centers can become, as among themselves, harmonious in being the servant to the I wishing to use the body for another purpose of consciousness. That is, for another form of living and being on a different kind of level.

And so you see, there is no contradiction whatsoever in it because the separation is between that what could become individuality and that what still is personality. And the continuation of such personality as a body, remaining on Earth and fulfilling its duties and something else that separates from it at will and can return to it at will whenever it wishes wither to observe the body or whenever it wishes to participate.

This is constantly ~~again~~ going and coming back. You will find it in many ~~diff~~ religions. This is a question of understanding first what it is to become timeless and then to become time. Only when one first realizes the concept of eternity can I afford to put myself in a harness of a time concept belonging to a certain place. But then I am conscious and I am not any more subject to that kind of a harness because, at any one time, if I wish, I can throw it away because eternity can enter at any one time and change the moment in a reality of existence, including all,

Work this week. Read this week. Do not forget what I mentioned before. Really start to study certain things and start to connect them up with what is now your concept of work and compare it and reaffirm in you what is work for you, to the extent that you it by experience - not knowledge. Know by experience as having put to practise what you know and what you feel. To the extent that you have being, from the standpoint of being, try to see other forms of religion. The key you have. You measure it with that key. You open those locks if they fit. They do not fit entirely. Something of it fits. And you recognize it and say, "Ah, he must have known something." Maybe it is worthwhile to try to find out how he did know. Or, maybe he did not. Maybe you only think so. But compare it, compare it. Do not say it is the same. For me, I doubt it very much. I think, if it is the same in reality, I do not think that we could understand it because if I say Buddha and the saying of the Buddha and the only way and the meditation according to the Buddhist heart of meditation, according to the Buddhist doctrine, I ~~must~~ may not understand it and, it maybe ~~must~~ exactly the same as what Gurdjieff says but I am not a Buddhist and I cannot understand certain conditions where people

have lived in a certain way. It is amazing that Gurdjieff has put certain things of the Orient in a form that becomes for us understandable. The closer we come to the essence, the more we will understand and the less we will bother about the way it is expressed - provided that what is the reality in everything, as created, it is something that is what we do not see and even what we do not feel and surely not what we think, but that what we can become aware of.

This is the function of creation: to put into that what has a form, something that is formless; to put into lines which we write, that what is between the lines; to put into music as notes, something as vibration between notes; to put into whatever we say, that what is silent and remains unmade and cannot be expressed because that what is beauty cannot be put into the form where it is going to be defiled according to the laws of Earth, because that what is real beauty does not belong to Earth. There are many beautiful things on Earth but that what affects us is Heaven on Earth; not the beauty as we see it in nature, lovely and beautiful as we sometimes say it is. It is not as yet the form but that what is behind the mountain.

If we could look at life, the representation of a human being, not what he represents, but that what he is aware of and thereby represents, not in a form, but in a kind of a form of a different quality. I do not want to quibble about things because where could I draw the line between densities? It is exactly the same as I cannot draw a line on a string of a violin between notes. My instrument, my ear is not even sensitive enough for that. So how will I know where is the level of the planets? All I could know is the change gradually from Earth to a planetary level so that when I am on Earth that I gradually become aware of the possibility of something else existing which, for me, at that time, is not expressed in the kind of form that I am acquainted with.

And so, creation is also that kind of growing, the possibility of evolution of oneself gradually into forms which I can distinguish less and less. And it is as if something disappears and gradually loses its dimensions until it becomes a point. And, in reality, it exists still. And for that place where it exists, it has all the dimensions. Only for me it has become a thing of beauty. I hope that that what is now beautiful for us, and I mean now beautiful in the real sense, could become for us common place; that it could become such part of one's life that even the definition of beauty does not apply any longer so that gradually, that what is infinity, becomes finite. You can say it is a tour de force. Well, of course it is. It is a form of mutation.

I do not believe in evolution of the real kind like Darwin meant. I believe in a step wise, a mutated form of change. I believe in an explosive form of change. I believe in a horizontal development and the accumulation of certain ideas, concepts, energies, finally into such a form where, at a certain moment, it explodes and, because of that, changes into a new level. Exactly the same as when I go from one phase of matter to another. There is a point at which that process takes place and the temperature remains the same; when ice changes to water, when water changes to steam. The energy that is represented by the process of either melting or evaporation is at that temperature and the temperature remains constant. That is the vertical line by means of which I reach a different level. And when I reach that level, I am then there and not evolutionarily, as I say, but by means of mutation.

I do not know if you understand that concept. From a distance it does not matter because it becomes a line and it becomes again evolution.

In the process of work, it is not. But it explains to one that one must continue every once in a while to work without any obvious results because I remain on the line which is horizontal and I do not seem to grow at all as far as the verticalness is concerned. And then, all of a sudden. I must realize I am. And then I say, "I never knew I was bound."

This is the process of Si De. That kind of freedom, that kind of understanding, that kind of wish, that kind of life, your daily transformation, the daily conversion, the daily prayer, your day, in the beginning, again when you get up, during the day, during the evening when you are quiet with honesty, sincerity, this wish to work and to keep on hoeing one line straight and strict and not allowing to deviate from it. And when, for some reason or other there is a detour, you must know to detour. You must keep your eyes on the sun.

We can take one thing from the moon. The moon ~~turns~~ turns constantly the same side to the Earth. It is really that we, as human beings, should constantly turn ourselves to the sun all the time. But the condition of Earth will not allow us and Earth itself will help us to go thru periods of sleep. And nevertheless the idea is that first on a planetary level and gradually on the level of the sun, we will constantly be in light. This is ~~the~~ the striving. This is also the realization of light and darkness. This is also the admission of being with ones feet on the ground. This is the allowance to think and to feel as if we are awake and, in that way, answer a certain purpose of ourselves even if, for the time being, I will continue to live the way I must live because I cannot help that and I am not as yet strong enough to break such ties. Maybe later I can. But first I want to see that is what I am. Then I accept it. Then I am sincere. When I am honest, all possibilities will be opened for me and for everybody.

Excuse me! no questions. I am telling you all the questions you have. They are in tonight. You can answer them yourself. You know; you must know. With a little thinking, you will know. And then a little doing and you will know much more because you will understand them.

Many times I say good luck. I do not know if it is luck. It is good, yes. It is needful. My- says, "One thing is needful, to love God." Again the question is what do I understand by such love of God; my life to be made, my God. In accepting that what is and whatever I am meet and to use that whatever I meet, whatever is as an experience laid onto me as my God and to live that as an opportunity. No, I hope.

Do not mind me, I am interested sometimes, as you also know, about people who come on Wednesday and come once and then go away. They do not come back. Some of these that you may have brought, I would like to know exactly why they do not come. It is quite possible that sometimes I am too serious and then sometimes I am not only philosophical but I can become a little religious and sometimes I use certain terminology that may be a little bit against someone. They may not like it when I use the word God, when I use the word prayer, when I have something in my voice that sounds a little bit like a minister and all of that kind of thing. Of course it can happen that people say, "I do not ~~xxx~~ want any of that because it sounds this and that." I would like to know it. It is not that I will change because we are talking about serious questions and I do not desire to change that at all. Only I would like to know what it is that sometimes keeps people away from ideas which, as far as I am concerned, are so obvious and which, as far also as I am concerned, I believe that everybody really should be interested in; altho I know very well that there are few who will remain interested.

But what is it really that in our present day and age, as we live here, that there is so little of that kind of desire on the part of people to go out of their way a little bit and to try to find out something about spiritual values in their life and something that could have a meaning? And what is it that they then fill themselves with? Again, I say, it does not make any difference if they want to go and have a psychiatrist or to go to Subud or any of the other things. If they are satisfied, let them be. Naturally I have no desire to change that. And I surely do not want to say come to Gurdjieff because such and such and such. Neither have I any interest to make presilites or to tell people that they are damned xx if they do not follow Gurdjieff.

But when they do come and they do not come, what is wrong with me? This problem I very often ask myself. What is it that sometimes is not right and sometimes that perhaps I could change or I ought to change? And in what way then do I or could I change, should I change? What is it? You all can help me then. You see, there are many things that I dislike about myself. And I do not mind if you tell me because you could not tell me any more than what I already know of myself. And I have very very little vanity left. And whatever there is left, I will kill. I assure you, I will kill it because I do not want it. And, if you can be helpful, if you feel that there are people who ought to know something about Gurdjieff so that they can study and find in their life something that could appeal to them, then you must tell xx them. Maybe in telling me, you help me.

Why is it so difficult to convince people that they ought to work? Why are they so tied up? Why are they really so superficial? Why in God's name are people and persons the way they are? And why is it necessary that they have grown that way on Earth? Why should it even have been allowed that that kind of a form of education became so apparent that we are now completely enmeshed in it and we cannot extricate ourselves unless we make a tremendous effort? Because there was a time on Earth when it was not that way and when there was more understanding and there was more possibility but, with the growth as it has become economically and politically, we are now up against it. And every once in a while the only solution seems to be a war and killing each other.

If there could be a nucleus, if there could be one hundred people who again in turn could convert one hundred others in such a way that it again and again became a real live matter for them, this kind of work, I say, not necessarily Gurdjieff, this kind of development of humanity to a level of real understanding and not wishing to kill each other could change. It could change in not too long a time, really it could change within fifty years.

Alice: The whole world?

Mr. Nyland: Those who govern. The whole Earth is governed by five percent. People are not all made to take initiative. There are very few cells in the body. All the rest support. It is exactly the same with Earth. But those who really really sign a treaty, those who really could be Prime Minister of the world, a cabinet. Then Earth would have a chance, don't you see? Then it really would get out of the xx in the cosmic scale and Earth would become a real planet and then there would not be the necessity of Purgatory and all the little planets could be dispensed with. All the planets again that become one, rotating around the sun, but with one aim: To become sun.

Our emotions, that are planetoids. They could become planets and they

could become one atmosphere of wish as expressed in will. This is our cosmological problem applied to each person.

If we understand that kind of an astronomy, that kind of a universe within one, then let's look at the emotions, the planetoids I call them and the little bits of things, the atmosphere, the ~~ix~~ stink and the stench and also the perfume which puts us all to sleep and find the elixer of life which dissolves it.

Good night everybody. Hope to see you next week. Work with pleasure.